"WORLD PROGRESS."

A Centennial Sermon Preached in the Congregational Church, Natick, by Rev. F. E. Sturgis, D. D.

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[Printed by request.]

Eccl. 7: 10, "Say not thou what is the cause the former days were better than these, for thou dost not enquire wisely concerning this."

When we are crossing century lines in the history of the world, it is a good time to consider, and as far as we can answer man's ever-living question whether we are in a downward or an upward going world, whether we belong to a race that is advancing or receding; whether humanity improves or retrogrades from century to century.

I have no time today to waste on side issues, so will proceed at once to answer the question which is on so many lips, "Are we going forward, or are we going backward as generations of men come and go on the mortal stage." If backward, it is a pessimistic doctrine, and a heartless doom we face; if forward, it vindicates the Almighty, encourages mankind, and prophesies good, and fills every believing soul with cheer and signs of universal triumph.

And my proposition, which I claim I can prove, is that the divine order and the total plan of the Creator regarding the world and mankind have ever been and ever will be progress, improvement, ever-increasing good until the end of the world. As the centuries multiply, the whole world steadily, irresistibly marches upward; never backward, except occasionally, locally, temporarily. The movement is from millennium to millennium, from century to century, persistently and victoriously upward and onward.

First, this proposition is true of the earth on which we live, which is the great stage of mankind. The earth has gone through a regular succession of improvements from the beginning of creation.

Once this earth was "without form and void." Scripture and science agree on this. It went through infinite changes of fire, floods, and ice, until from a blazing, uninhabitable ball, it got its lands and seas, hills and mountains, fields and zones, rivers and lakes — this present earth, fitted up in order, beauty, temperature, seasons, so that man could inhabit it. It took millions of years to do this; gold, silver, iron, tin, lead, copper, granite, marble, coal beds, were all gradually laid up in the earth for man. Every age was one of progress. That's what science says, and Scripture too, in Genesis.

This proposition is true regarding the animal world,—here universal and ever ascending progress. The first animals created were the very lowest in form and functions, perhaps protozoans; next radiates, mollusks, articulates; last, vertebrates, with mammals at the head, and man sovereign over all. Animal life began in the sea, then appeared on the land, and ever newer and higher forms. First, animals had no nerves; then nerve animals; little by little brains were developed. Professor Dana of Yale college

says the whole order of the animal world has been towards head and brains, or progress in "cephalization."

This proposition is also true of the vegetable or plant world. First plants were seaweeds and mosses, then ferns, evergreens, and last our fruit trees and fragrant roses. Cryptogams, lowest forms of life, no flowers; then lowest of the flowering plants, gymnosperms; then angiosperms, the most beautiful and useful flowering trees and plants. These facts are to be found in our common botanies and geologies, taught in our public schools.

Now, before I proceed, let me put all this together. The whole earth, all animal and vegetable life from the beginning, have had a constant, uniform, absolute progress upward age after age.

Now all this is type, prophecy, of God's purpose and order regarding the race He has placed on this earth. And so we find that from the beginning the human race has been steadily advancing from age to age.

The first traces of mankind upon earth find him in a very low and savage condition, dwelling in caves and among the woods, with hyenas, bears, tigers, and lions, a hunter, a fisher, ignorant to the last degree; so all geologists, anthropologists, and students of primeval man unitedly testify. First, there was the Stone age, then the Bronze age, and then last the Iron age, each one by the tools in use and the occupations, higher than the one before, with clothes, cooked food, homes, farming, society, government, human rights, and so up and on to the civilization we find in Babylon, with its science, which Abraham learned; in Egypt, with its wisdom, which Moses learned; in Greece and Rome, with their customs, and laws, and jurisprudence, and literature. These facts are taught in all our text books throughout the civilized world. They are taught your child in our public schools.

Now, while the civilizations we find in these ancient countries were vastly lower than ours, they were immensely advanced beyond the brutal savage condition of mankind, as we find their fossil remains all through Europe extending back from 10,000 to 50,000.

Then, next, upon this ancient world of heathenism, barbarism, idolatry, and superstition, came Christianity. And here was a civilization infinitely advanced over all that had gone before. It introduced those convictions and elements, those agencies and helps which have lifted mankind century after century to its present lead.

MATERIAL ADVANCEMENT.

And that the race has steadily risen age after age is seen; one aspect of it—in its marvellous progress in material well being.

By discoveries, inventions, art, and science, the world has been subdued; thousands of evils have gone, new sources of common good have been found, and conveniences and comforts, utilities and safeguards, unheard of before, have added to the desirability and enjoyableness of human existence. Mines, factories, and commerce have made old time luxuries the common possessions of every day life. The homes of civilized lands surpass those of a century ago in every element of material comfortableness.

Sewing and knitting, mowing and harvesting machines, telegraphs, telephones, telescopes, microscopes, phonographs, kinetoscopes, the spectroscope, lithography, photography, the typewriter, the fountain pen; steamships, railroads, automobiles, bicycles, electrics; gas and arc lights; the cylinder press, steam, fire engines, elevators, bessemer steel, water and steam heaters, friction matches, canning industries, the ice chest and cold storage; meteorology, the Weather Bureau, storm signals, ele-

vated and sub-railways, with rapid transit; the Roentgen rays; chloroform, ether, antiseptic surgery, bacteriology; the modern piano, melodeon, sewing machine, with life, and property, and accident, and sickness insurance; savings banks, skilled labor, reduced hours of work; the postal system. cheap postage, quick and free delivery; concrete and macadamized roads, iron bridges, — such inventions and discoveries as these, with hundreds of others, have introduced mankind into a new world and changed common living into a totally different experience.

Men are better fed, clothed, sheltered, more independent, better guarded against poverty and the poor house than ever before in human history. And it is not true, as some pessimists say, that "The rich are growing richer, and the poor poorer." C. D. Wright, great labor statistician, in his recently published reports, containing his investigations covering 50 years, declares that wages have gone up greatly, and that the necessities of life have gone down. There is no want, poverty, pauperism anywhere like what existed in the Roman Empire, in the middle ages, in the 16th, 17th, and 18th centuries.

Our own ancestry were poor; they lived in no luxuries; they had little money. According to President Dwight of Yale college, one in every 300 of the rural population of New England in 1815 was a pauper; hundreds of the homes in the best towns had no carpets, walls without whitewash, buildings unpainted, farms mortgaged, property constantly changing hands by insolvency and foreclosure. The material good of earth in our own land and in civilized countries was never so equitably and generously distributed.

LENGTHENED LIFE AND BETTER HEALTH.

And in these later years we find a wonderful decrease of suffering, pain, sickness, mortality. Sanitary science, quarantine, anaesthetics, modern surgery and remedial appliances, hospital, cottage and nurse systems have revolutionized human life and vastly raised the health standard. There has been an incredible reduction upon earth of infections and epidemic diseases. No longer are the nations swept by Asiatic and European pestilences. Whole cities used to be depopulated in Great Britain, and on the continent, half of a nation, by plagues. Five hundred years ago one half of the English population perished of plague. The young do not die as once they did. The sick are recovered. The invalid lives longer. And all records show that in civilized lands the average of human life has steadily risen. It is still rising.

It is not true that the old folks, the last generation, had exemption from disease, lived to grand old age, and all the children have fallen on evil times of physical degeneracy, invalidism, myriad diseases and short lives. There never were so many hundred year old people in our country, according to the population, as during this very year, nor so many people over 90, 80, 70, 60, 50. Physical existence in civilized countries today, by longer life, by surer life, by healthier life, is a marvellous state of existence in comparison with all preceding ages.

INTELLIGENCE.

But the most amazing sign of human progress is the unprecedented spread of human knowledge. It is only a few hundred years since printing was invented. It is only about a century since chemistry, physiology, botany, geology, physical astronomy, physical geography, palaeontology, archaeology, biology, zoology, embryology, electricity, scientific agriculture medical science, sociology, political economy, exact history had any existance. Almost all the real knowledge

we have today of heaven and earth is of the 19th century.

One of the greatest discoveries in the history of mankind has recently occurred, the doctrine of evolution, published to the world in convincing form by Darwin in 1859. This theory, accepted by the scholarship of the world as almost a demonstration, so that a disbeliver among competent judges is very rare, has revolutionized human thinking on almost every subject known to mankind. Darwin's Origin of Species is the most revolutionizing and epoch making book of the 19th century. In 1800 the greatest dictionary had only 20,000 words. In 1900 the great Century dictionary had 240,000 words Consider the universality and cheapness of books, the omnipresent newspaper in every poor man's home; the free library with works on all subjects, from all nations and languages; public schools of all grades, colleges, universities, professional, normal, art schools, agricultural and business colleges,—college extension, correspondence schools, chautauquas, women's clubs lecture courses, science popularized, professional journals, state and national reports, statistical bureaus, expert publications.

Now contrast the universal intelligence of the 19th century with the universal ignorance, the popular error, the learned nonsense, superstition and blindness of earlier centuries, the middle ages, when, as Hallam says, even the clergy as a class could, hosts of them, not write, hardly read, and even with the illiteracy of the 16th and 17th centuries and we shall see that we live in an absolutely new intellectual world.

MORALS.

Another evidence of an advancing race is the phenominal progress in morals As compared with preceding times the present is the most moral age in the history of mankind; more of justice, truth, righteousness and honor; more of moral sense and obligation.

SLAVERY.

Up to the 19th century slavery was a world-wide fact One half of the population of the Roman Empire were slaves. The Hebrews bought and sold slaves. Including Massachusetts, every one of the original states held slaves. Forty million slaves were taken out of Africa alone. They were brought into the United States by thousands; and untold thousands perished at sea on the dreadful voyage. But during the 19th century, so late in history, Great Britain, Denmark, France, Austria, Hungary, Russia, Brazil and the United States set their slaves free. And there is not a slave today in civilized lands. And the great nations have formed a compact to end slavery so far as they can the world over. This is one of the greatest upward steps in the history of the world.

INTEMPERANCE.

Intemperance was once the normal state of man, especially in so-called civilized lands. A century ago England was fearfully intemperate. The German reformers were all beer drinkers. Luther always took his beer.

The Pilgrims brought barrels of beer over in the Mayflower and wept when they had used it up. Washington and the founders of the republic were far from being teetotalers or temperance people.

The Puritans were all liquor drinking people Liquor was served freely to the Revolutionary army, ministers, deacons, laymen, town fathers drank immoderately without compromising their positions Church and barn raisings had their New England rum. A New Hampshire town of 1800 inhabitants refused to help raise a barn for a temperance man until he changed his decision and went and bought the necessary liquor. A

gentleman of this church gives me this incident. When a predecessor of mine in the pulpit of this congregation was seen approaching the house of one of his parishioners the first part of this century, the family having no liquor in the house to furnish him sent a young man hurriedly to a neighbors for the needful beverage, and the beverage was on the table by the time the minister arrived. A deacon of this church gives me this incident. Every tavern, store and nearly every house was abundantly supplied Many ordinations were scenes of dissipation, many becoming intoxicated. Rev. Dr. Leonard Woods says: "I remember when I could reckon up among my acquaintances forty ministers who were intemperate." Another says: "A great many deacons in New England died drunkards. I have a list of 123 intemperate deacons in Massachusetts, 43 of whom became sots." Dr. I. N. Tarbox says, "A sentence from the Andover, Manual, shows the real state of life in the 18th century, when the chief causes for discipline for 125 years were fornication and intemperance.

When clergymen, deacons, and paupers died, as in Berlin, Ipswich, Salem, and Lynn, the town government provided liquor for the friends and guests. "At least one man in every score became a drunkard, and not a few women were intemperate. too" Neal Dow says the Maine woods were cut down and sold for liquor, Even the Scotch Irish Presbyterians at Londonderry, N. H., were noted for their drinking habits, and were nicknamed accordingly. This state of things was common throughout the country, North and South. Thackeray in his "Virginians" truly depicts Virginian society, and in "Henry Esmond" English society. Now I ask you to contrast the clergy, officers, teachers, and members of the Christian church of the whole land with the condition of things above described—and it is no exaggeration—and say whether there has been any temperance progress. A century ago there was hardly any conscience on the subject, no general agitation, no organized activity, no temperance, secular, or religious press, no publications in the United States and none in the world, with the very rarest exceptions Today all these agencies exist, and the great and good women in all civilized lands are united against this evil, with organizations, and zeal, and press, which foretell the end of the long existing iniquity.

And there has been a most notable advance in literary morals. The public of today would not tolerate the styles of a century ago. Says MacKenzie in his "Nineteenth Century," "A hundred years ago in England books of the grossest indecency were exhibited for sale side by side with Bibles and prayer books. Indecent songs were sung without restraint on London streets, and sung at social gatherings by the wives of respectable tradesmen without sense of shame." Also, "The profanity was appalling. Ladies swore orally and in their letters. Lord Thurlow swore on the bench. Erskine, the great lawyer and orator, swore at the bar. Chaplains swore at the sailors, gentlemen swore at each other, the king swore incessantly, society clothed itself in profanity," And in our own country, too, the profanity was appalling and covered the nation.

Modern novels, dramas, and poetry are greatly superior in purity to what were printed and read in times gone by.

OFFICIAL LIFE.

And the official life of our land was never so high as today, and the same is true of other civilized nations. The European courts a century ago were notoriously licentious. Queen Victoria's court is purity itself compared with those before her time. The Washington public men have wonderfully improved in

morals. Judge Miller of the Supreme Court said very recently: "Nobody, save one who has lived for a generation, like myself, in Washington, could appreciate the vast improvement in the personal character and moral influence of the great body of the public men within that time."

NATIONAL AND BUSINESS HONESTY.

The national official honesty has remarkably advanced.

The percentage of loss in the handling of the public funds has steadily decreased from earlier administrations. The loss was $21.15 on every $1,000.00 in Van Buren's time. Our postal officials transmitted $1,677,500,000 of government funds last year, and not a dollar was lost in transmission. Experts say business integrity, honor in trade, the Golden Rule never had such blossoming as in the 19th century. The Encyclopedia Britannica says: "Fraud never increases with civilization." Human progress always involves increasing confidence and stability. Considering the immense business, vast banking and exchange system with the inevitable trust methods of our industrial and mercantile life, the fidelity and honesty of the people make our age phenomenal in history.

DIMINUTION OF CRIME.

And right through the centuries crime has steadily decreased. Crime against man is seen to be amazingly decreased by the abolition of slavery and serfdom throughout civilized lands. Crime against property is seen to be decreased by the emancipated millions being allowed to have their possessions and wages. Crime against human rights is seen to be decreased from the astonishing progress of the common people in Europe and America in political suffrage and elevation. The 19th century, says MacKenzie, witnesses the redemption of the common people in Europe. Governments dare not oppress as they once did. Governments were once military despotisms; they are widely constitutional monarchies or democratic republics.

And regarding specified crime, Edward Everett Hale has well said, "Looking over many years, any apparent increase in crime in our country is due to the increased severity of law and to the increase, therefore, of arrests. A hundred years ago drunkards hardly appeared among prisoners in a world where most men were drunk. Now every prison returns "drunkards" who are guilty of no crime but intemperance." Every single crime is noticed today in the public press. All the facts are bulletined, pictured even, to the public eye. Offences once not thought crimes are now put down in the black list. Then as the moral sense becomes purer and the standards higher, all evil looks darker, and crime seems to be on the increase. The most scientifically gathered facts and figures plainly record a steady decrease of crime from age to age.

We notice also how many great moral evils, public wrongs, and wicked customs have passed away.

Until this century, lotteries existed by law in England and the United States. Our Congress authorized lotteries and gave countenance to them throughout the different states. Orthodox churches, public edifices, bridges, and other structures were built by lotteries; charities were raised, debts paid by lotteries. England realized millions of dollars of revenue from lotteries. Highway robbers, until late years, infested the whole earth The public roads were unsafe. The common safety is a modern condition of things. Witchcraft in the 17th century prevailed over all Europe and in our own land, and multitudes of innocent persons were put to death by Christian communities. Cruel religious persecutions in all lands continued almost to our times. Far on into late years eclipses, comets, storms,

and earthquakes were supposed to be the work of the devil and evidences of an angry God. Piracy was once universal; now you can travel all the seas with perfect freedom.

DUELLING.

Duelling existed far into this century. Henry Clay, Thomas Benton, Andrew Jackson, and hosts of others—our greatest statesmen—fought duels and killed their antagonists in many cases. Henry Clay was nominated for President as late as 1844, and that after several duels, and was almost wildly voted for in convention and country. Aaron Burr killed Alexander Hamilton in a duel, and was voted for for Vice President when his character was known to be notoriously corrupt. Who would vote for such men today for the highest offices in the United States? The times have changed. The public conscience is today higher than in Washington's or Clay's times.

HUMANITARIANISM.

And the progress of the world is seen in the extraordinary development of the humanitarian spirit, sympathy for the unfortunate, kindness to the needy, provision for the suffering and dependent. Max Muller says, "the word mankind never passed the lips of Socrates, Plato, or Aristotle." But mankind is a universal word today and ministry is the glory of modern times. As evidence recall the philanthropies and charities of the present age, hospitals, infirmaries, dispensaries, almshouses, institutions for the blind, deaf and dumb, idiotic, intemperate, for sailors, for Africans, for strangers, for widows, for fallen women, for aged men, for aged women, foundling hospitals, homes for orphans, for cripples, for little wanderers, for imbeciles, charity schools, waif kindergartens, nurses associations, night refugees, convalescent homes, and hospitals and homes for lost and sick cats and dogs. There are 1,000 charitable institutions in London alone, spending millions of money annually. The same is true of our own American cities. And nearly all of these splendid humanities are of the 19th century.

PRISONERS AND INSANE

The changed treatment of prisoners and insane is a most impressive fact. The heathen abandon their insane to utter neglect or brutal torture, thinking the victims are possessed of the devil. Our ancestors did the same a hundred years ago. They chained them out of doors, and in many cases kept them in dog kennels, beat them unmercifully, put them in common prisons, used them often for public sport and entertainment. Not one in ten recovered under the treatment, whereas under modern science 75 in every 100 recover.

Until a hundred years ago prisoners were treated like brutes, starved, pitched into death pits—men, women and children herded promiscuously together. Hundreds died of disease and starvation.

The criminal laws of 100 years ago were cruel in the extreme. The insensibility of the British and American people to the condition of their criminals is hardly believable. Read MacKenzie's "The 19th Century," and "The social condition of England," and McMaster's history of the United States, or any encyclopedia. In England there were 223 offenses for which men could be put to death, 150 dating from the reign of the Georges. If a man shot a rabbit, stole a dollar, cut down a small tree he was put to death. Awful tortures extended all over Europe. Punishment was vengeance and devilish. Our own country a hundred years ago was almost on a level with England. For forgery, horse stealing and counterfeiting a man was put to death. There were 10 crimes after the revolutionary war punishable with death in Massachusetts, in Pennsylvania 20, in Virginia and

Kentucky 17. There was branding with hot iron, stocks, the pillory. They burned criminal negroes alive in New York state by law and not by mob.

What a contrast! The just trial, merciful and rational punishment of today for the good of the state, for the reformation of the criminal, with chaplains, libraries, graduated sentences, men's, women's, juvenile prisons, reformatories, houses of correction, buildings healthful and clean, proper food, physician and medicine. Even as late as 1829, 3,000 persons were in the Massachusetts jails for debt; 10,000 in New York; 7 000 in Pennsylvania.

CHRISTIANITY AND RELIGION.

And last, the world has advanced amazingly, more than ever in the 19th century in Christianity and religiousness. Nearly all the great aggressive movements and agencies for the spread of the Christian religion, of a Protestant kind, originated in the 19th century, Bible societies, Tract societies, Sunday schools prayer meetings, home and foreign missions, religious literature, Christian journalism, temperance societies, Men's and Women's Christian associations, Endeavor and League and Brotherhood organizations, city missions, seamen's bethels and libraries, university and college settlements, institutional churches, colportage.

The 19th century witnesses supremely the great union of Christian activity in fellowship and co-operation, for the extension of the kingdom upon earth. It is the century of alliances, federations, union meetings, and the demonstration of the unity of all Christian people though of many names. The great denominations no longer quarrel and divide over the old-time shibboleths. They all regard each other as providentially raised up to emphasize some essential doctrine or practice. They are more charitable and tolerant than at any preceding period The old wars between Calvinists and Arminians, and creed and creed have almost died out. The theology of today is far ahead of all previous forms of belief. It is less speculative, less metaphysical; more rational, more religious, more Biblical, more human, and so more divine. The truth of God was never before so simply and so really made known to men as in the present conceptions of God and his universe.

The Christianity of today is purer, holier, and sweeter than ever before, more righteous, more intelligent, founded more on conviction and personal choice, less formal, less superstitious, less of man and more of God in it. The 126,000 ministers of the United States are more reputable and godly than were the clergy in any former age. And the churches of Jesus Christ are cleaner in morals, more correct in faith, more active in the kingdom, and crowned with more good works than the churches of any previous century back to the very beginning.

The Scriptures were never so faithfully studied, intelligently understood, correctly interpreted and preached as today. Never before have they so passed into education and philosophy, science and art, culture, morals and manners, politics and jurisprudence, reform and industrialism. The first ages were ages of bitterest religious controversies. The middle ages were ages of scholasticism, formality and superstition. Deism and French infidelity and materialism characterized the 17th and 18th centuries. A hundred years ago the colleges of the land were hot beds of skepticism and atheism. Many of the great men of the nation were avowed unbelievers. The philosophy and science of the times were against the Christian religion. It was the age of Paine, Hume, Gibbon, Voltaire, and their writings were at a premium.

In contrast the 19th century is the age of faith. This is the most believing age since time began. And the last 100

years behold a grander extension of Christianity than in the preceding 18 centuries. The great church historian, Philip Schaff, says the growth of Christianity in the United States in the 19th century is the religious phenomenon of all time. Says Dr. Dorchester, to whom I am indebted for many facts in this sermon: "In 1804 there were less than 5,000,000 Bibles in all the world, and yet more than there were in all the earth from Moses to Luther. Since 1804 nearly 300,000,000 copies in whole or in part have been scattered broadcast over the world, more than 40 times as many as existed in all the previous 33 centuries since Sinai. The Bible in 1800 was in the language of one-fourth of earth's population; it is now in the language of over four-fifths of earth's population."

In 1800, $250,000 was the total amount given by Christendom to extend Christianity to other nations. It is nearly $18 000,000 today. From 1800 to 1900 the enrolled evangelical communicants in the United States increased from 364,872 to 18,000,000. The population of our country increased 12 fold from 1800 to 1900; church communicants increased 38 fold, or over three times as fast, relatively. From 1800 to 1900 the evangelical ministers increased from 2 651 to 126 046. From 1800 to 1900 the evangelical churches increased from 3 030 to 172,406. And the decade from 1890 to 1900 has exceeded all preceding decades, the evangelical communicants in the last decade 203,305 more than from 1880 to 1890, and 568 590 more than from 1870 to 1880, and 817,459 more than from 1850 to 1870.

And by statistics about one half of the college and university students in the United States are members of evangelical churches. Whereas one hundred years ago the students were very rarely church members, in such great institutions as Yale, Princeton, William and Mary, only a half dozen in each. The young men in the colleges a century ago were generally free thinkers, and boasted of their infidelity, and profanity was almost universal among them.

And the extending power of Christianity is seen in its transforming influence on the policies of nations. The 19th century has been the great peace century of all time. "England was at war for 50 years in the 18th century," says McKenzie, "and all Europe hardly knew a day of unbroken peace." Since 1815, there has been a remarkable decrease of wars. Nations dread wars, pray against war as never before. The great war establishments do not prove the contrary. They prove the fact that nations realize as never before the sacredness of the lives and property of their people, the principles of prosperity and well-being, and the grandeur of sovereignty and nationalism, and will go to any lengths of equipment and expenditure to preserve these. Diplomacy has been greatly Christianized, and so have the commercial understandings and residential rights among nations. Treaties proceed on Christian codes. Civilized countries treat the dependent nations better than in former ages, and appeal in justification of their conduct in all important transactions to the gospel as they did not a hundred years ago. There is a profound sense of national responsibility hitherto unknown.

The humanity of war, as seen in treatment of prisoners, and in avoidance of all needless injury against hostile persons and property, is a triumph of the 19th century over former violence and brutality. Arbitration has had a grand development this century. All Christian countries have their peace societies and Congresses, and over 60 arbitrations, by the influence in great part of these peace organizations have occurred during the past 90 years.

But full of encouragement and surpassing all precedent and belief is the spread

over the world in these later centuries of Protestantism, which carries in its life the highest civilization known to mankind. "In 1700," says Dr. Dorchester, "the population under Protestant governments was 32,000 000; in 1890 it had increased to over 500,000 000" Protestantism is rapidly supplanting all other forms of anti-Protestant Christianity. Protestant Great Britain, says Robert McKenzie, bears sway over one third of the surface of the earth, and one fourth of its population. England, Germany, the United States, Protestant nations, are the great advancing nations. In 1800, the English language was spoken by 24 000.-000 of people; today by nearly 140,000.-000. It is exceeded only by the Chinese, It is moving forward nearly two thirds faster than any other and bids fair to become the universal language. This century witnesses the opening of the whole earth to Christian missions. In all the islands, in ten thousand centers, in hundreds of languages, by its schools and colleges, hospitals and churches, in all the Protestant world Christianity has demonstrated its mighty power, its victorious progress, and its ultimate and sure possession of the earth.

There is no question as to the rapid spread of pure Christianity in our own country and in all the earth, and wherever it goes it carries civil and religious liberty, knowledge, moral, political, and social order, philanthropy, new hopes and ambitions, new comforts and joys, and makes a new earth for every man, and a new heaven for every saint.